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in which a Spaniard held a territory occupied by Indians. The natives, under a chief who was protected by the White authorities and who made contact between the master, or encomendero, and his subjects, had to give a certain number of days' work and a specified tribute in products of the lands, animals, gold, or manufactures. The encomiendas made no effort to Hispanicize the Indians, but continued to loot and massacre them. The Indians, reduced to utter misery, gave up all their artistic and industrial activities, and devoted the greater part of their time to the service of the master or to seeking products to pay the obligatory tribute. To remedy this situation, the Spanish Crown decreed the native "parcialidad," giving surviving groups reservations and prohibiting their employment in transporting men and goods over the highways. This reform was never entirely carried out, however, and the Indians, in spite of having their own government, the cabildo or Indian council, continued in servitude or debt slavery.

The native Indian government consisted generally of a governor, a first mayor (alcalde mayor), a second mayor (alcalde segundo), a trustee (síndico or fiscal), and constables (alguaciles), the last a kind of police who transmitted to the people the orders which the Whites gave through the governors or mayors, and who carried out penalties of imprisonment, of placing in stocks, and whipping, which the first Spaniards introduced into the punishment of the natives. At the same time, the Christianization of the Indians began. It succeeded in an imperfect way, however, for the Indian attended Masses, arranged and participated in processions, and did not miss the solemn ceremonies a single Sunday largely because on the same day he brought his own products to the pueblo for sale, bought salt or meat which he needed, and devoted himself to drinking chicha, the traditional drink which he had always taken on religious or social occasions.

The Indians of Nariño, descendants of the *Pasto*, lost their language and many of their customs during the Colonial Period, although they continued to live as natives on their reservations, which daily became smaller because of the encroachments by the neighboring Whites or Mestizos. They became farmers with small landholdings and, occasionally, masons in the cities. The *Moguez* and *Páez*, however, retained their language and the greater part of their customs. Some of them, especially the men who had to deal with the Whites, learned a little Spanish, and they continued throughout the Colonial Period to defend their lands and their traditions. To religious practices introduced by the missionaries, they added such elements as the offer of food to the souls of the dead. They added to the Colonial council (cabildo) the office of captain, an official who, unlike the rest of the council, was not responsible to civilian authorities but had life tenure, sometimes a hereditary position, and more authority within the group.